

14, May that wise and liberal AGJH,
a sage
amongst the gods, seated at our rite, as
at the sacri-
fice of MANTIS, be the invoker of the
deities, and
offer them oblations. Heaven and
earth, be con-
scious of this (my affliction).

15. VAUUNA performs the rite of
preservation.⁸
We desire him, as the guide of our way:
(to him
the repeater of praise) addresses
praise, with his
(whole) heart. May he, who is entitled to
laudation,
become our true (support). Heaven
and earth, be
conscious of this (my affliction).

xxui. 16. The sun, who is, avowedly, made
the path in
heaven/ is. not to be disregarded, gods,
by you;^c
-but you, mortals, regard him not.
Heaven and
earth, be conscious of this (my affliction).

17. TEITA, fallen into the well,
invokes the gods,
for succour. BRIHASPATI, who liberates
many from
sin₅ heard (the supplication). Heaven and
earth,
be conscious of this (my affliction).

18. Once, a tawny wolf beheld me
faring on my

^a *Brahma, krmoti Varuiaji.* The first is here
explained, *rak-
shaAarupam Jcarma,* " the act -winch is of the nature
of preserving.³¹

^b *Asau yah pantM ddityo did pravdchyam kritali.*
One meaning
ing of *pantJidji* is given as an epithet of *uditya*, the
sun, as

*satatagam**, "the ever-going: but the more usual sense is a road, a path,* and this interpretation is borne out by texts which represent the sun as the road to heaven; as *Sury&dwadrena te virajdh prai/unti*,—Those who are free from soil go by the gate of the sun.

^c For the gods depend, for existence, indirectly upon the sun, who regulates the seasons at which sacrifices are offered.